the Beacon



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The Beacon

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EDITORIAL

DAY OF INVOCATION

THE day of the Gemini full moon has been emphasised since 1952 as a 'day of invocation' around the world. At this full moon of the Christ, observed as the Festival of Humanity and of Goodwill, the release of powerful energies through the Christ and the Hierarchy provides an opportunity for men of goodwill to co-operate in the widespread distribution of Light, Love and Power. To our participation in the reality of the Christ's Festival, and our meditation work in alignment with 'those who serve the Plan', we also endeavour to use the Great Invocation frequently and thoughtfully as a part of the worldwide service of many thousands of human beings of all nationalities.

The Great Invocation we now use was put into word form in 1945. After nearly twenty years, those who have been meditating, using, translating, distributing and endeavouring to identify with its energy flow, are beginning to touch something of its real meaning and the abstract idea lying behind it.

We see it providing the essential structure of the Plan, strengthening the planetary alignment process and embodying the three types of energies basic to the evolution of the solar system of which we are a part. While the imagination can perhaps visualise the cosmic archetype on which this triple process is patterned in terms of the energies of light, love and power, or purpose, the practical everyday mind must also see and know the same process at work in humanity and in each human being. Therefore, the Great Invocation, as a mantric formula embodying principles and concepts of immediate value to present day humanity, can be employed to set in motion those energies and to establish those causes which must eventually work out in practice as lighted relationships and world communication, based on loving understanding and the will to co-operate for the general good. Most of those using the Great Invocation today do so for these objectives.

It is, therefore, of the utmost importance that our understanding use of the Great Invocation continues to deepen and to expand. And it is perhaps of value to recall that the Great Invocation we use today is the third part of an hierarchical formula released sequentially in 1936, 1940, and finally in 1945.

Most *Beacon* readers are no doubt familiar with the two earlier parts, or stanzas, of the Invocation. They are published and discussed in the book *The Externalisation of the Hierarchy*. Each part of the Invocation was given to humanity at a particular time for a particular purpose, and the Great Invocation as we now use it embodies 'the complete new utterance of the Christ' for the work of the Aquarian era. Hence its sole use in the present cycle of hierarchical work.

As we ponder on the Invocation and endeavour to use it in meditation with understanding and effect, we might well include in our thoughts a 'subsidiary mantram' related to the Great Invocation and suggested for use with it:

> We know, O Lord of Life and Love, about the need;
> Touch our hearts anew with Love
> That we too may love and give.

This is a mantric sentence which induces energy circulation on a planetary scale. We are told that the members of the Hierarchy at world crisis point unanimously concluded that their most potent means of aiding humanity was 'to touch the hearts of men anew with love' and to give love themselves. This is still humanity's greatest need. To give love, free of emotionalism or a personal need to be loved, releases the sacrificial aspects of giving, precipitates the Will of God, which is the will-to-good for all humanity, and evokes response within the little wills, the minds and hearts of men.

As we approach the Day of Invocation this year, focused within the Festival of the Christ, perhaps we can co-operate in a new way with the Plan and the Purpose behind the Plan. We can at least, in our sincere desire to be of service, open our hearts and minds to the intention of the Christ embodied in the Great Invocation, and knowing about human need, allow love for our fellowmen to control our lives in a new and more selfless way.

Divine Communication

by Djwhal Khul

The spiritual Hierarchy has been steadily drawing nearer to humanity as men have become more conscious of divinity and more fitted for contact with the divine.

BECAUSE of the divergences of the many exoteric faiths, the multiplicity of the sects and cults in both the orient and occident, and the quarrels of theologians over words, phrases and interpretations, the sons of God in process of development are left without the needed help to contact the Christ and his great group of disciples, the spiritual leaders of humanity; the way to Christ, the living, loving expression of God, is not made clear to the seeker. Together, the two great Sons of God present to mankind the one in the east and the other in the west, a complete and perfect representation of Deity; by their lives and words they guarantee to man the possibilities always latent in the human spirit.

Today the Christ and the Buddha wait until the hour strikes. Then their united effort, plus the invocative appeal of all who truly know and truly love, will bring humanity the new revelation for which they wait.

The new world religion must be based upon those truths which have stood the test of the ages. This I said elsewhere and enumerated four of those truths:

1. THE FACT OF GOD
2. MAN'S RELATIONSHIP TO GOD
3. THE FACT OF IMMORTALITY AND ETERNAL PERSISTENCE
4. THE CONTINUITY OF REVELATION AND THE DIVINE APPROACHES.

These four facts are basic realities and truths which have conditioned the masses of men for aeons. Human unhappiness is founded primarily upon man's inability to live fully in the consciousness of these four fundamental realisations. But they are steadily taking shape in human thinking.

Two more great and foundational facts are also part of the human state of awareness:

5. THE FACT OF OUR RELATIONSHIP WITH EACH OTHER This is as much a foundational spiritual fact as is God Himself, because it is linked with our knowledge of Him as Father. This relationship we call 'brotherhood' and it expresses itself (or should I say, it will eventually express itself?) through human fellowship and right human relations. For this we work, and humanity is moving towards that relationship — and that in spite of the fact of war.

6. THE FACT OF THE PATH TO GOD. Awareness of this has been preserved for us down the ages by those who knew God and whom the world called mystics, occultists and saints. Opening out before aspiring men stretches the Way. The history of the human soul is the history of the search for that Way and its discovery by the persistent.

In every race and nation, in every climate and part of the world, and throughout the endless reaches of time itself, back into the limitless past, men have found the path to God; they have trodden it and accepted its conditions, endured its disciplines, rested back in confidence upon its realities, received its rewards and found their goal. Arrived there, they have entered into the joy of the Lord, participated in the mysteries of the kingdom of heaven, dwelt in the glory of the divine presence, and then returned to the ways of men, to serve. The testimony to the existence of this Path is the priceless treasure of all the great religions and its witnesses are those who have transcended all forms and all theologies, and have penetrated into the world of meaning which all symbols veil.

Our Eternal Heritage

These truths are part of all that the past gives to man. They are our eternal heritage, and connected with them there is no new revelation but only participation and understanding. These are the facts which the World Teachers have brought to us, suited to our need and capacity at any given time. They are the inner structure of the one Truth upon

which all the world theologies have been built, including the Christian doctrines and dogmas built around the person of Christ and his teaching.

Dimly sensed by the evolving human consciousness hovers another emerging truth of a larger nature, larger because related to the Whole and not just to individual man and his personal salvation. It is an extension of the individual approach to truth. Let us call it 'the truth of the great cyclic approaches of the divine to the human' of which all world Teachers and Saviours were the symbol and the guarantee. At certain great moments, down the ages, God drew nearer to his people and humanity, blindly and unconscious of their objective, at the same time made great efforts to draw near to God. On the part of God, this was intentional, conscious and deliberate; on the part of man, it was largely unconscious, forced upon him by the tragedy of circumstance, by desperate need and by the driving urge of the collective soul. These great approaches can be traced down the centuries and each time one took place it meant a clearer understanding of divine purpose, a new and fresh revelation, the institution of some form of a new civilisation and culture, or a fresh recognition of relationship between God and man or man and his brother.

A new definition of God was given us when the Buddha taught that God was Light and showed us the way of illumination, and when Christ revealed to us that God was Love through his life and service on earth. Today the knowledge aspect of illumination is being comprehended, but the inner meaning of love is only now dimly sensed. Yet light and love have been revealed to the world by two great Sons of God in two approaches. A new approach is on the Way, bringing us the next needed truth. We ask ourselves: What will it be? For it, the knowers and lovers of God and of their fellowmen are prepared; for it, the masses of men wait.

Some of these approaches have been of a major nature, affecting humanity as a whole, and some of them are of less importance affecting only a relatively small part of mankind, a nation or a group. Those Who come as the Revealers of the love of God come from that spiritual centre to which the Christ gave the name 'the kingdom of God'. Here dwell the spirits of just men made perfect; here the spiritual guides of the race are to be found and here the spiritual Executives of God's plans live and work and oversee human and planetary affairs. It is called by many names by many people. It is spoken of as the Spiritual Hierarchy, as the Abode of Light, as the centre where the Masters of the Wisdom are to be found, as the Great White Lodge. From it come those who act as Messengers of the Wisdom of God, Custodians of the truth as it is in Christ, and those whose task it is to save the world, to impart the next revelation and to demonstrate divinity. All the world scriptures bear witness to the existence of this centre of spiritual energy. This spiritual Hierarchy has been steadily drawing nearer to humanity as men have become more conscious of divinity and more fitted for contact with the divine.

Shangri-Lha

Behind this spiritual centre of Love and Light another centre is to be found, for which the west has no name but which is called in the east by the name Shamballa. Perhaps the western name is Shangri-Lha, a name which is finding recognition everywhere and which stands for a centre of happiness and purpose. Shamballa or Shangri-Lha is the place where the Will of God is focused and from which his divine purposes are directed. From it the great political movements and the destiny of races and nations and their progress are determined, just as the religious movements, the cultural unfoldments and spiritual ideas are sent forth from the hierarchical centre of Love and Light. Political and social ideologies and world religions, the Will of God and the Love of God, the Purpose of divinity and the plans whereby that purpose is brought into activity all focus through that centre of which we are consciously a part, humanity itself. There are, therefore, three great spiritual centres on the planet: Shamballa, the spiritual Hierarchy, and humanity.

There is definite biblical testimony to this highest of all centres, Shamballa. At moments of crisis in the earthly life of Christ we read that a voice spoke to him, the voice of the Father was heard by him, affirming his sonship and setting the seal of approval upon his acts and works. At that moment a great fusion of the two spiritual centres, the Hierarchy and Shamballa, the kingdom of God and the world

of spirit was brought about, and thus spiritual energy was released on earth. We need to remember that the work of all World Saviours and Teachers is to act primarily as distributors of divine energy and as channels for spiritual force. This outpouring manifests either as the impulse behind a world religion, the incentive behind some new political ideology, or the principle of some scientific discovery of importance to the growth of the human spirit. Thus do religions, governments and civilisations find their motivation. History has demonstrated that again and again these developments are the results of the appearance and the activity of some great man at an advanced stage of development. Those who come forth as Teachers, Saviours or Founders of a new religion come forth from the Hierarchy and are of the highest order of spiritual perfection. Those who convey to man the purposes of God through new ideological concepts are not as yet of so high an order, because man is not yet ready for the highest presentation. Much has yet to be learnt and mastered by man, and spiritual unfoldment always outpaces the outer expression of human relationships and the social order; hence the world religions come first and produce the conditions which make the work of the rulers possible. Those who come forth from the spiritual centre, Shamballa, are of great power, however, and the thread of their influence can be traced throughout history in great declarations and pronouncements such as the Magna Charta, the Declaration of Independence and the Atlantic Charter. Those who come forth from Shamballa or the Hierarchy for the release and the guidance of humanity are evoked by human desire and demand, for there is a spiritual interplay existing between humanity and the Hierarchy, and between both and Shamballa.

Embodiment of Divine Intention

Such messengers embody divine intention. The response of mankind to their messages is dependent upon the point in evolution which has been attained by man. Back in the early history of the race these approaches were rare indeed. Countless ages passed between them. Today, owing to the greatly increased power of the human mind and the growing sensitivity of the human soul to the spiritual values as they express themselves through major world ideologies, these approaches of the divine to the human can become more frequent and are taking on a new form. Man's inner realisation of his own innate spiritual potency and the unfoldment of his sense of relationship are bringing about an effort on his part, consciously undertaken, to make true progress towards the good, the true and the beautiful, and this in spite of the fact of the war and the misery and suffering present upon our Earth. It has therefore become possible to synchronise the approach of the divine to the human and to instruct the masses of men in the technique of thus invoking the approach. This attitude of humanity will lead to a new revelation, to the new world religion and to new attitudes in the relation of man to God, religion, and of man to man, government or social relationships.

Two major approaches are to be found in the past history of the race, and both are of such significance that it would be well to note them here. They lie so far back in human history that we have only myth and monument to indicate their happening.

The first great approach of the divine to man caused the appearance of the human soul and the adding of another kingdom in nature to the three, mineral, vegetable and animal, already existing. The kingdom of men appeared on Earth.

Aeons passed away whilst primitive man continued to evolve, and then the second great approach took place and the Spiritual Hierarchy of our planet drew nearer to humanity; the spiritual Way to God was opened for those who consciously can move forward, who can definitely demonstrate the Christ spirit, and who earnestly seek enlightenment and liberation. The true appeal of Christ's words: 'Ye shall know the truth and the truth shall make you free', urges them to move forward into the light, through the gate of initiation and on to that path which 'shineth ever more and more until the perfect day'. At the time of the second great approach, the fact of the existence of the Spiritual Hierarchy, of the open door to initiation and of the Way of Sacrifice first dawned on the human consciousness; from that moment men have found the Way and have moved out of the human kingdom into the spiritual; they have transformed their human consciousness into divine awareness. The kingdom of men and the kingdom of God were brought into relationship. Religion became a factor in the develop-

ment of the human spirit and God drew nearer to his Own. God Transcendent first conditioned man's concept of Deity. Then God as the national controller took possession of man's mind, and the Jehovah concept, as depicted in the Jewish dispensation, appeared; next God was seen as the perfected human being, and the divine God-man walked the Earth in the person of the Christ. Today, we have a rapidly growing emphasis on God Immanent in every human being. Such have been the results of the second great approach and such have been the results of the work of the world Saviours and Teachers down the ages, culminating in the work of Christ, who summed up in himself the unfoldments of the past and the hope of the future.

Third Great Approach

A third great approach is now possible and will take place once the world war is over and man, purified by fire and suffering, has set his house in order and is ready, therefore, for a new revelation. For this coming revelation the work of the Buddha and of the Christ has been preparatory. They embodied in themselves two lesser approaches, and through their united effort, humanity throughout the world has been prepared to play its part in this third approach.

The Buddha came embodying himself in a great divine principle or quality. He was the Conveyor of Enlightenment to the world; he was the Lord of Light. As is always the case, he re-enacted in himself, for the instruction of his disciples, the processes of illumination and became the 'Illumined One'. We are told in the scriptures of India that he achieved illumination under the tree just as Christ achieved the liberation of the human spirit upon the tree set up on Golgotha. Light, wisdom, reason, as divine yet human attributes, were focused in the Buddha. He proved the possibility of all men achieving this illumination and of walking in the light. He challenged the people to tread the Path of Illumination, of which wisdom, mental perception and intuition are the aspects.

Then came the next great Teacher, the Christ. He embodied in himself a still greater divine principle or aspect, that of Love, whilst at the same time embracing within himself all that the Buddha had of Light. Christ was the expression of both Light and Love.

Through their work, therefore, there is now possible a deeper reaction to, and a broader comprehension of the work and influence of those great lives who are waiting today to help humanity. The work of those two Sons of God produced among many results the following:

1. They embodied in themselves certain cosmic principles, and by their work and sacrifice certain divine potencies poured through and upon the race, stimulating intelligence into wisdom and emotion into love. The Buddha, when he achieved illumination, let in a flood of light upon life and world problems. He formulated this revelation into the Four Truths. His group of disciples erected a structure of truth which by the power of collective thought has flooded mankind with light.
2. Through the message of the Buddha, man has for the first time grasped the cause of his constant distaste and dissatisfaction and has learnt that the Way of Release is to be found in detachment, dispassion and discrimination. Where these are present, there is rapid release from the wheel of rebirth.
3. Through the message of the Christ, three concepts emerge into the racial consciousness:
   a. The value of the individual and the necessity for tensity of effort on his part.
   b. The opportunity which was to be presented to humanity to take a tremendous step forward and undergo the new birth or the first initiation.
   c. The method whereby this next step could be taken in the new age, voiced for us in the words 'love your neighbour as yourself.' Individual effort, group opportunity and men's identification with each other, such is the message of the Christ.

Message of the Buddha

In the message of the Buddha we have the three methods whereby the personality can be changed and prepared to be a conscious expression of divinity. Through detachment the brain consciousness or state of awareness, embodying physical recognition of inner causes, is withdrawn or abstracted from the things of the senses and from the calls of the lower nature. Detachment is in reality the imposition of a new rhythm or habit reaction upon the cells of the brain which renders the brain unaware of the lure of the world of sensory perception. Through dispassion the emotional nature is rendered immune from the appeal of the senses and desire fails to deter the soul from its rightful task. Through discrimination the mind learns to select the good, the beautiful and the true, and to substitute these for the sense of identification with the personality, which is so characteristic of the majority of men. Personality holds so many in thrall. This

has to go. These three attitudes, when correctly and sanely held, will organise the personality and bring in the rule of wisdom and prepare the disciple for intitiation.

Then follows the work of the Christ, resulting in an understanding of the value of the individual and his self-initiated effort at release and illumination, with the objective of group goodwill. We learn to perfect ourselves in order to have somewhat to sacrifice to the group, and thus enrich the group with our individual contribution. This is the first result of the activity of the Christ Principle in the life of the individual. Personality fades out in the glory of the soul, which like the rising sun blots out the darkness and irradiates the lower nature. This is the second result, and is a group activity. The word goes forth to the initiates of the future: 'Lose sight of self in group endeavour. Forget the self in group activity. Pass through the portal to initiation in group formation and let the personality life be lost in the group life.'

The final result of the work of the Christ is to be found in our identification with the whole: individuality, initiation and identification, these are the terms in which the message of the Christ can be summarised. He said, when on Earth: 'I and my Father are One', and in these words epitomised his entire message.

from THE EXTERNALISATION OF THE HIERARCHY, pp. 403/413

At the time of the June, Gemini, full moon each year, the love of God, the spiritual essence of solar fire reaches its highest point of expression. This it achieves through the instrumentality of the Hierarchy, that great group of souls which has ever been the custodian of the principle of light, of enlightened love, and which always, down the ages, focuses its attention upon the race of men when the spiritual influence is at its height. This it does through one of the great Sons of God. The full moon of June 1943 saw the outpouring of divine love reach its highest expression for all time and at the point of attainment which is, for that particular Son of God, his highest also. Such is the Law. When an embodied Christ in time and space reaches his goal of achievement, recognition of this comes to him at the time of the June full moon, for in that sign of Gemini the complete victory of life over form and of spirit over matter is consummated and celebrated.

from A TREATISE ON THE SEVEN RAYS, Vol. V, pp. 88/89

The Gospel of Universal Salvation*

by Arthur P. Moor

Can it have been by pure chance that the Buddhist religion was established in Japan at the same time that Christianity was brought to Britain? At the same time that these two island communities were making channels of communication with the neighbouring continents? At the same time that the power of western Christendom and Mohammedanism were both being founded?

The History of Japanese Religion, as told by Dr Anesaki, is the life story of the soul of a people, and of many souls within it. If you do not find yourself in this story, it may leave you unmoved. One may read it for diversion or information, it is is richly packed with both, but if one does not enter it as holy ground, it will remain alien. Holy ground is never foreign, but intimate. This is home in any land; but also a place for self-examination.

If you have ever felt a great presence in the hush of a forest, in the fresh cool breath of a waterfall, or in the pure thin air of a mountain peak, you may find in Shinto reverence for the spirits of nature a strong, clean awareness of something you would not miss. If you have felt the importance and rightness of a moral order, in which respect for elders and superiors is matched by responsibility and benevolence toward children and those who stand low in authority, then you may feel a grateful response when Confucian teaching began to strengthen Japanese society, with dignity and integrity.

Yet nature spirits and Confucian ethics, even the sense of belonging to a chosen people of divine ancestry, leaves the heart unfulfilled. When Buddhism appeared, with its tenderness and compassion, its beauty, and its infinite extension of time and opportunity for every soul, even beyond death, there was a glad response, a new refinement and loveliness blossomed, and new paths opened for meditation, self discipline, and aspiration.

'The religions of Japan,' said Prince Shotoku, 'grow together as a tree. Shinto is the root, embedded in the soil of national character and traditions; Confucianism provides the stem and branches of legal institutions, ethical codes, and educational systems; Buddhism makes the flowers of religious sentiment bloom and gives the fruits of spiritual life.'

As a westerner tries to relive the religious history of Japan, he may find the religious history of Europe and America suddenly illumined from a new point of view. When a devout Buddhist youth of nineteen or twenty years became Prince-Regent in 593 A.D., one of his first acts was to declare Buddhism the state religion, and to found a grand Buddhist institution composed of temple, asylum, hospital and dispensary. The temple served not only for worship, but included departments for study of Buddhist philosophy and sciences, for a disciplined order of monks, and for their training in arts and ceremonies. The three other institutions were the first of their kind, and became models for coming ages. The whole enterprise, called Tenno-ji, was a group of religious, educational and philanthropic organisations. This was the initial work of Prince Shotoku, 'the founder of Japanese civilisation' whose reign of less than thirty years has been considered the most epoch-making period in Japanese history.

Gateway of Buddhist Communion

The new Buddhist institution laid the foundation for centuries of cultural work which followed. 'But there was something more in the idea of the prince embodied in this foundation,' says Dr Anesaki. It was located at the seaside, 'on a slope leading to the beach of the seaport now known as Osaka. It was the port for the capital in the interior, at the eastern end of the Inland Sea, on the main maritime

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*A commentary on the book:
HISTORY OF JAPANESE RELIGION, With Special Reference to the Social and Moral Life of the Nation, by Masaharu Anesaki. Illustrated, 423 p., Charles E. Tuttle Company: Rutland, Vermont and Tokyo, Japan. 1963. $7.50. (Original copyright 1930).

route connecting the central provinces with the western and therefore with the continent. There was an entrance facing west towards the sea, and it was there that the embassies, missionaries, and immigrants were admitted and welcomed to the country, through the gateway of Buddhist communion. This fact alone eloquently declared the high idealism of the prince's statesmanship and spiritual leadership.'

Later Shotoku sent monks and students with an embassy to the court of China, to bring back Buddhist teaching and as much of the arts and sciences as they could absorb. He also built roads, improved agriculture, and drew up Japan's first 'constitution', an extraordinary document of seventeen articles defining the ethical principles and spirit with which he expected his officials to administer government. One finds a grand plan at work here, and foundations laid for the next thousand years.

Meanwhile, one is reminded that during the boyhood and youth of palace-bred Prince Shotoku. there were deep stirrings of spirit in the west. Three flaxen-haired English boys had appeared on the slave market in Rome to be sold, quite unaware of the part they were playing in the future of their own country. A Benedictine abbot seeing them, and impressed by their fine appearance, clear complexion, blue eyes and fair hair, asked who they were, and was told they were Angles, and idolaters. 'They are well called Angles, for their faces are angelic,' he is reported to have said. 'They are fit to be fellow heirs with angels in heaven.' Grieved that they should be idolaters, he hastened to the pope, begged that a mission be sent to the land of these fair ones, and offered to go himself. He was able to start, but was brought back to Rome, and two years later was made pope as Gregory I. Six years later, still remembering the fair-haired lads, he sent Augustine with a band of forty monks and priests to missionise, set up schools and organise churches in England. Five years later Augustine became the first Archbishop of Canterbury, and a founder of the great church in England.

At the same time a dark-eyed youth in Arabia, plodding along with a caravan or tending camels and sheep around Mecca, was thinking deep thoughts about God, his people, and a mission soon to be revealed — a young man named Mohammed. Was it pure accident that as Shotoku was establishing Buddhist religion and culture in the island kingdom off the east shores of Asia, Saint Augustine of Canterbury was establishing Christian religion and culture in the island kingdom off the west shores of Europe; that both were establishing channels of communication with the neighbouring continents; that Pope Gregory the Great was establishing the pattern and power of the papacy and Catholic hierarchy in all of western Christendom; and that Mohammed was preparing to found a new world religion which soon swept from Gibraltar to Indonesia? The dates are impressive. In 590 A.D., Gregory became pope and China was unified under the Sui dynasty. In 593 Shotoku became Prince-Regent. In 596 Augustine and his party of missionaries were dispatched to England, where he became the first Archbishop of Canterbury in 601. In 604, when Pope Gregory died, Shotoku issued his 'Constitution', with Confucian and Buddhist principles of government. In 607 he sent the first embassy to China. In 618 China entered its great period of glory under the Tang Dynasty. In 621 Shotoku died, having unified his nation, and started it along a unique history as a Buddhist empire. The next year, 622, Mohammed and his followers made their historic flight to Medina, the Hegira, from which the whole Moslem world dates its beginning. The leaders in these various movements were doubtless completely unaware of each other. There were Buddhists in Japan before Shotoku, Christians in England before Augustine, popes in Rome before Gregory, and worshippers of Allah in Arabia before Mohammed. But was it sheer accident that Christian, Moslem and Buddhist civilisations were being catapulted into a new era at this time, or were these events all a part of some great emergence in human experience and Divine Plan, the outlines and unity of which we are just beginning to perceive?

All Beings Potential Buddhas

'The central idea in Buddhist teaching', says Dr Anesaki, 'is the gospel of universal salvation based on the idea of the fundamental oneness of all beings.' All beings are potential Buddhas. Individuals may purify themselves, and through successive incarnations progress

toward enlightenment and escape from the miseries of sinful existence, 'yet our salvation is imperfect so long as and so far as there remain any who have not realised the universal spiritual communion. To save oneself by saving others is the gospel of universal salvation.' A prayer commonly used by Japanese Buddhists is:

"There are beings without limit,
Let us take the vow to convey them all across.
There are depravities in us without number,
Let us take the vow to extinguish them all.
There are truths without end,
Let us take the vow to comprehend them all.
There is the Way of Buddha without comparison,
Let us take the vow to accomplish it perfectly."

In every generation in Japan, as in the west, there have been strenuously idealistic young men desiring enlightenment, moral purity, and worldly achievement. In turning to the Buddha, some conceived him both as historic teacher and as cosmic redeemer, the Universal Illuminator whose nature is potentially in each of us, like 'Christ in you, the hope of glory', and 'the Light which lighteth every man'. Here was a universal communion and fellowship to be realised, and with it the possibility of dedicating one's own wisdom or merit, be it prayers, alms, or other good works, to the benefit of one's fellow beings, including those in past, present or future incarnation.

In periods when temples and monasteries enjoyed wealthy patronage, priests and monks often grew idle and corrupt. Such periods led to waves of puritanical reform. Co-operation and conflict between church and state alternated in Japan, as in the west; there were times of lavish enrichment of temples, interrupted by fierce conflict between the authoritarianism of the state and the power of the Buddhist hierarchy. Buddhist monasteries were feverishly built in one *régime*, only to be burned later in a wave of persecution. Yet the monasteries of Japan, like those of Europe, were the chief cultural centres scattered through forests and mountains, surrounded by rural populations. There were scholastics and mystics, philosophers and evangelists, institutional administrators and hermits, disciplines of meditation and programmes of charity and good works, as men and women of different temperament responded to the inspiration and the opportunity of their times.

These varieties of religious experience are most vividly seen in the lives of individuals. One of these was Saicho, ordained as a monk at Nara in 785. 'Though then a lad of eighteen years, he had been meditating on the fate of Buddhism in Japan, and his dissatisfaction with the bureaucratic rule of its organisation impelled him to retire and live in solitude among the mountains near his home.' In three years he trained himself, formed a small band of followers, and at twenty-one ascended Mount Hiei with them to build a small hut as a monastery. This later developed into the grand institution of Mount Hiei. Six years after the young men established themselves on the mountain, the capital of the country was moved from Nara to the foot of Mount Hiei; and Mount Hiei became the centre of the Tendai school of Buddhist philosophy and mission, training monks for teaching and preaching all over Japan.

Other Leaders

Kukai (774–835), son of a noble, was sent to the university at the capital to prepare for an official career. After a spiritual struggle, however, and wandering in the mountains, he had a vision when about twenty-two, became a Buddhist — later went to China, and returning became leader of Shingon Buddhism, with occult and mystical aspects. Honen, Shinran, who taught 'salvation by grace' alone, Nichiren, the prophet, and later men and women leaders are presented in some detail by Dr Anesaki, who traces the story down to the period near 1930, when this classic book was first published. It has been out of print for nearly thirty years, and has just been reissued, fortunately, by the Charles E. Tuttle Company of Rutland and Tokyo.

As a reader traces the successive unfoldments of Buddhist teaching in Japan, together with Shinto and Confucian and Christian elements, he may ask himself what further parallels he finds between Japanese and western history, whether there seem to be certain causes of religious development common to both east and west, and how far we may with better perspective look forward to the next steps. Dr Anesaki (1873–1949) is an able guide. After study in Japan, India and

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WHO ARE THE FORERUNNERS?

by Blodwen Davies

Aryans in India, Celts in Europe, Hebrews in Palestine, all have produced Forerunners over the ages. Today, at a time of great change, there is a liberal number of these sensitive entities all over the world.

THE FORERUNNERS are the men and women of any historical cycle who have the sensitivity to catch the rhythms and the significances of the new inflowing energies that are to characterise a new era.

The world today is liberally provided with Forerunners, more so than in any other period of history, because the world change today is total. With the greatest single achievement of the century, the new complex of communications, we can look for them and find them in any land, speaking any tongue, expressing their visions in any medium, all related within a high level of consciousness which we know as the world soul, served today by the new group of world servers.

On the threshold of each new age, where where one zodiacal sign gives way to another zodiacal sign, and the predominating energy inflow changes, there have been regional modifications in the culture of many societies. There were no means, however, of one society recognising similar changes in other societies in unknown parts of the world. Today, nothing can happen in any part of the world, even on tribal levels, that cannot come into our homes within hours by word or picture. As remote societies acquire the technological fruits of our society, they will also become involved in our lives by sight and sound.

When the time comes for the appearance of a World Teacher, for the first time in human history it will be possible for 'every eye to see him'.

Sometimes the meaning of present crises can be illumined by the evidence of the last great cyclic change-over from Aries to Pisces. There are vast areas for research opening up to historians who investigate the idea of cyclic evolution of the human spirit. The several centuries before Christ gave the world a galaxy of great individuals who influence us to this day. Apart from Buddha we have Confucius, Lao Tze, Plato, Socrates, Sophocles, Pericles and many, many more whose imprint today is clear in our culture. Greece alone in Europe was an advanced civilisation, for north of the Tiber Europe was a barbaric world, without a written history. The Greeks set up ideals of human culture not yet surpassed.

While Buddha was teaching the ancient Way of the Aryans in India, other Aryans, who turned westward and had so long been migrating across Asia into Europe, descended into the Mediterranean world to establish a culture based on the ancient Celtic religious traditions and manual skills, especially in metals, a culture that changed the face of Europe. Wells says that the invasion of these people, call them Aryans, Celts or Gauls, was one of those convulsions of the nations that leaves nothing as it had been before.

There was a third great preparation being made for the new Piscean age in Palestine. There we find Amos and the mystery that surrounded him. Amos is a hinge of history, too, for what he did and what he stood for provide clues to a change in our racial consciousness.

Religion Identical with the State

It was an age in which religion was identical with the state. Israel went to war fighting the battles of God, the Hebrew God; all who lived under other gods were enemies. War stirred the religious emotions and passions.

The soothsaying of that age was emotional and ecstatic and centred around the court. Rarely did a soothsayer dare to tell the truth. So Amos made it clear that he was not one of them, and that he did intend to tell the truth as he saw it.

There was slowly emerging in the Hebraic mind the thought, and it was embodied in Amos, of the non-identity of state and God. Men's minds could sometimes be detached from emotion and ecstasy. Some men were slowly detaching themselves from the group soul of Israel.

In the eighth century B.C. Amos clearly perceived that Israel was no longer co-existent with the Hebrew religion. He believed that he was one of those who was in communication with God and that God had enlightened him. The state of Israel had adopted so many practices from the other states that had, in the process of conquest, come under Israeli control, that there was now no ground for considering Israel as identical with the Hebrew God.

The word 'prophet' was adopted from the Greek to denote a new kind of visionary, or seer, for which there was no Hebrew word. Of these new prophets, Amos was the pioneer.

The mystery of Amos has concerned biblical scholars for centuries. Amos said he was a shepherd and also a tender of sycamore figs. Now sheep were pastured on high and rocky pastures. Figs grow in low and fertile places. How could he be both shepherd and fig grower?

To those familiar with the Mystery tradition it is clear that the words shepherd and fig are symbolic. Herds of sheep need protection and direction. Figs provided food to sustain life in many countries. Figs played an important part in Mystery teaching symbolism, art and mythology. The Bo tree under which Buddha reached enlightenment was a fig tree.

Amos had travelled so widely and had so much knowledge of other societies that he was once called 'the first ethnologist'. So he was not merely a transient farm worker. He was probably an initiate who had visited a number of Mystery schools. He was the first prophet to put what he had to say in writing. One of the things he said was: 'The Lord Yahweh will do nothing, but he revealeth His secret to His servants, the prophets'. It was up to them to formulate the meaning of Yahweh's plan in terms individuals could assimilate. The new prophesy was not to protect Israel but instead to warn of its destruction. Prophesy was not to be a sedative, but an electrifying shock.

In time it would be seen how many Hebrews had faith in a God of righteousness who was not a political servant. He had no intention of preserving an obsolescent Israel; if it was to be reborn it would be in the lives of individuals. In that time of crisis there emerged for the first time a new concept of a universal God, in place of a tribal God. The new concept was of God who created the Universe. As someone once said, God is created in the image of man. A man's image of himself changes, evolves, increases in consciousness, so does his concept of God.

Tribal Jahweh

The early concept of the tribal Jahweh was based on brotherhood, under the fatherhood of Jahweh, a strong bond in time of slavery. But when in an independent state, some Jews rose to power and wealth and then exploited other Jews, the brotherhood concept was destroyed. Amos was thundering against the greed and cruelty of those Hebrews who became huge landowners, exploiting their own

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Europe he taught at Tokyo University and Harvard, and after the great earthquake of 1923 undertook the tremendous task of restoring the Tokyo University library. He contributed many books, in both Japanese and English, on Buddhist art, religion and cultural history. If one wishes to supplement his book by direct reference to many early sources, one may consult the *Sources of Japanese Tradition* compiled by Ryusaku Tsunoda, Wm. Theodore de Bary and Donald Keene, 928 pages, Columbia University Press, 1958. This is one of the three volume series on *Introduction to Oriental Civilisations*, edited by Dr de Bary (the other two being *Sources of Chinese Tradition* and *Sources of Indian Tradition*). Both books provide a rich basis for meditation on one of the major opportunities of our time, the understanding of the spiritual life of east and west, of the common inner dynamics of both, and of the larger unity in which we may strengthen and enjoy each other with greater freedom.

people. Usury and slavery were forbidden by Mosaic law; but the law was broken. More than seven thousand Jews were slaves of other Jews when they returned from the Captivity. The prophets, major or minor, were the critics of the establishment. The only hope of those who were dedicated to justice and peace was an Avatar, a Messiah; and there the messianic hope was born. Jesus considered himself one of the revolutionary prophets of that tradition. As Martin Larson says in *The Religion of the Occident:* 'The sayings of Jesus are replete with echoes and quotations of the Psalms and the prophets. Although his social and ethical doctrines were those of Buddha and Pythagoras, he thought of himself with some justification as one inspired by the Jewish prophets.'

All of these things were preparatory to the incoming Piscean age, the rise of the Greek society with great examples of intellect, intuition and creativity at work; the long wanderings of the Aryan people ending in the population of the empty lands of Europe; the great religious crisis in Israel, and at last the young Jew prepared for the overshadowing of the Christ. Eight centuries had passed since the time of Amos.

We know too little about what was happening in some other parts of the world, in Africa, outside Egypt, and in the Americas. It was the sixteenth century before Cortez and his men discovered the civilisation in Mexico and South America, but ever since that time the name of Quetzalcoatl has been known to well-informed people. And today Quetzalcoatl has reached that point of distinction, the paperback publication.

Half a century ago Quetzalcoatl was regarded as a nature myth. Thanks to archaeology, and chiefly to Laurette Sejourne, we can see how he contributed to the character of the incoming Piscean age.

Cortez came from the Spain of the Inquisition, and when he found a great culture, great wealth, cities equal to any in Europe, all belonging to heretics, he had no qualms about treachery, cruelty, looting and mass destruction of friendly people.

Laurette Sejourne used the work of a Jesuit, Bernarddino de Sahagun, a pioneer of anthropology and folklore, a priest with the intellect, the sensitivity and the cultural background to make a study of the Aztecs that was both intuitive and scholarly. It was said of him that he used 'the most rigorous and exacting scientific anthropological methods'. With this literary background to support her own findings, she uncovered the mystery of the Toltecs. Sahagun established the fact that the Aztecs began as nomadic tribes who combined to conquer the Toltec civilisation in the thirteenth and fourteenth centuries. When they succeeded they discarded their own background of sorcery and adopted the heritage of the Toltecs. The word means 'great craftsmen'.

Quetzalcoatl, founder of the Nahuatle culture, lived at the same time as Christ. He was known by his image of the plumed serpent, which had the same evocative power among the Toltecs as had Christ and the cross on developing Christianity.

Quetzalcoatl created the concept of the reconciliation of opposing forces, natural and spiritual, and also symbolised this in a cross. The first Spanish priests to see this symbolism said it was the work of the devil since they had been guilty of 'plagiarism by anticipation'. He taught baptism, forgiveness of sins, resurrection and rebirth.

The Aztecs and Quetzalcoatl

The Aztecs warped and misused the teachings of Quetzalcoatl just as the western world distorted the teachings of Christ. It was their tradition of Quetzalcoatl and his promise to return to them that caused them to welcome the white Cortez as Quetzalcoatl himself. Cortez used that fact to plunder and destroy the civilisation he found.

In *Burning Water: Thought and Religion in Ancient Mexico*, Laurette Sejourne tells the story of her excavation of the Toltec cities. She obviously is a woman with a deep knowledge of the Mystery religions and reconstructs the backgrounds of the Toltec society in that light. The book was published in 1956, and in a foreword the author says she has just set about the excavating of another city under a humble beanfield. She had already discovered in the architecture, the wall painting and the ceramics data that 'fully confirm my thesis in this book'.

'It is in fact perfectly possible to judge the spiritual content of a bygone culture . . . of all the qualities man may possess, spirituality is without doubt one of the most easily recognisable . . . what moves us so deeply in many pre-Spanish works of art is precisely the transcendental principle within them. No mere craftsman, can produce a masterpiece that will overcome the barriers of history and touch the deepest things in us . . . It is not possible to explain the fascination which the religious centres of ancient Mexico hold for the most casual visitor, except by recognising the spiritual qualities that gave rise to their construction and that are still perceptible in their ruins.'

Today we are at the end of the Piscean cycle and moving into the new Aquarian cycle, the age of which the ideal man is the symbol, the integrated, evolving, world-conscious man.

One of the earliest Forerunners of our new age we can recognise was a very humble and obscure Florentine by the name of Pietro Borsi. The work he inaugurated is carried on to this day, for after a long history of nearly seven centuries it is 'still busy and still merciful'.

Borsi was a porter in Florence and the little we know about him makes him appear to be related to the 'Defenceless Christian' tradition. The porters were idle so much that, as they sat about waiting to be offered work, they amused themselves as best they could in their boredom. Profanity became an art. They were victims of their own economic tragedy. Borsi had a plan and he must also have had a very persuasive way with him, for what he proposed required both courage and self-discipline. He asked them to organise a voluntary society of stretcher-bearers which would undertake to be on call at all times, to go anywhere, to carry anyone who was sick or injured to some institution that would care for them, and to do it without charging for their work. In order to purchase or make the necessary equipment he proposed that the men fine themselves every time they indulged in profanity, and so build up a fund to be used for the care of the unfortunate. They called themselves the Brothers of Mercy.

In the course of time wealthy young aristocrats took over the order and the pioneering welfare work, wearing hoods and capes so that they would not be recognised. Through all these centuries the work of mercy has proceeded, known under the name of the Misericordia, the order having its headquarters still in the heart of Florence.

Field Workers of the Hierarchy

Forerunners are the field workers of the Hierarchy, implementing the Plan by the use of our sciences, arts, economics, politics, education, philosophies. There is one thing we must remember about the Hierarchy and its many Ashrams: high initiates form a homogeneous society. Once the concept of rebirth is accepted, no scientist need wonder about how the teachings of the Mystery religions appear in remote places and remote ages. The Avatars, the Messiahs, the Forerunners, emerge from the same levels of universal consciousness, which they achieved through the basic human experiences of evolution. Men move towards a centre of Truth, Goodness and Beauty through self-evolution; by meeting the demands of each new level of human evolution, they move outward from that centre to teach, to create, to inspire and to lead, all with the same basic equipment of the timeless Ancient Wisdom, equipped to meet each new level of civilisation and culture and to blaze the new evolutionary trails for humanity.

For the past five years *the Beacon* has called attention to some of the Forerunners of our own age, a Gutenberg, a Comenius, a Rosmini, a Ramakrishna, a Crile, as hints to encourage a recognition, a great search for Forerunners on every continent, in every nation, in every culture. As the Tibetan Master says:

'The reaction of the individual man and of the masses of men to the continuity of revelation, historically proved, cannot be denied. . . . The revelation may come on varying levels of the human consciousness. It may be the revelation of new lands to conquer, terrestrial or mental . . . It may be the recognition of new laws and facts in Nature . . . Some Messenger pointed the way. But always it has meant progress, a moving forward, a rejection of some limitation, a repudiation of the undesirable and the evil. Always it involves the recognition of the possible, the ideal and the divine.'

As old customs and institutions wither before our eyes, and strange new thought forms supplant them, we are entering the Aquarian age. The Christian movement spread incredibly fast by word of mouth two thousand years ago. Today we have communication satellites, and the new group of world servers.

The 1963 Festival

of the

New Group of World Servers

Preparation for the next seven years

by Foster M. Bailey

WE can better understand what the new group of world servers is doing in the world today, what the Hierarchy expects the results of that work to be, and how best we can participate, if we review briefly its origins and world conditions during the last 60 years.

The Hierarchy holds quarterly councils. In 1900 such a council was held and the condition of the human family confronting the Christ and the Hierarchy was very bad. One of the worst features was that so many fine intelligent people had no idea of what the condition really was. The organised religions were self-perpetuating but little more. People increasingly felt justified in focusing their lives on self interest and materialism. Aggressive nationalism was increasing with accompanying isolationism. Brotherhood was chiefly an incidental charity. Here is what the Master Djwhal Khul said about it:

> 'The Key to humanity's trouble, focusing as it has in the economic difficulties of the past two hundred years and in the theological impasse of the orthodox churches, has been to take and not give, to accept and not share, to grasp and not to distribute. This has involved the breaking of a law which has placed humanity in a position of positive guilt. War is the dire penalty which mankind has had to pay for this great sin of separateness. Impressions from the Hierarchy have been received, distorted, misapplied and misinterpreted and the task of the new group of world servers is to offset this evil.
>
> Humanity has never really lived up to the teaching given it. Spiritual impression, whether conveyed by the Christ, by Krishna or by Buddha and passed on to the masses by Their disciples, has not yet been expressed as it was hoped. Men do not live up to what they already know; they fail to make practical their information; they short circuit the light; they do not discipline themselves; greedy desire and unlawful ambition control and not the inner knowledge. To put it scientifically and from the esoteric angle: spiritual impression has been interrupted and there has been interference with the divine circulatory flow. It is the task of the disciples of the world to restore this flow and to stop this interference. This is the major problem facing spiritual people at this time.'

At the 1900 quarterly conference of the Hierarchy what could be called a New Plan for aiding humanity was discussed. As the Hierarchy sat silently in contemplation of the problem confronting them, the most fundamental reaction was unanimously voiced: 'We can love humanity a little more.' Today in 1963 we would be wise to follow that example.

Then in 1914 what we know as World War 1 broke upon us. It was the inevitable outburst of the accumulated karma which humanity had built for itself. It was a surgical operation. An enormous accumulated karma was paid off, but it proved to be not enough. The Hierarchy did not attempt to prevent its happening. The war spiritually saved humanity.

Then came the ghastly aftermath. It seemed that humanity, although relieved of much karma, had learned almost nothing. The cry went up: 'Back to normalcy!' Those controlling our business world and our governments bent every effort to create the old world as they knew it before the war. Humanity sold its birthright for materiality. Organised Christianity remained impotent and self centred.

We now come to the Hierarchical conference of 1925. At that time the Hierarchy clarified and renewed its effort to expand human consciousness. They inaugurated what might be called 'a forcing process' to enlarge the human horizons of thought. They resolved to have a closer and more powerful relationship

between the ashrams in the Hierarchy and between initiates and accepted disciples. Thus what we know today under the name of new group of world servers was born.

This effort to achieve more unified and cooperative action was successful and in the highest brackets of the new group of world servers, it became strong enough so that in 1932 it could wisely be presented to the public, and so anchored on the physical plane. The Master Djwhal Khul was made responsible for this action and he had an effective working relationship with a senior disciple, Alice A. Bailey. And so it was done in New York in that year. The result was more widespread and more encouraging than even the Hierarchy had anticipated.

Nineteen thirty-six was the next high point in spiritual experience for humanity. The result of the new plan inaugurated in 1900 — although not yet apparent exoterically — was widespread. The soul of humanity made a great forward moving effort. One of the results was an effective stimulation of the mind of the masses of men to enable them to respond to new ideas in preparation for the coming in of the Aquarian era. The Hierarchy made another approach closer to humanity.

Renewed Strengthening

In 1937 the results of the stirring of the soul of humanity being good, there was a renewed strengthening in the inner reorientation of the new group of world servers. It was in this year that the movement now known as Triangles was inaugurated, creating a new and additional channel for the divine circulatory flow so desperately needed. The network of light and goodwill is now used by the Hierarchy. The certain precipitation of what we call World War II was recognised, and plans in the Hierarchy formulated to keep it under control, if possible. The efforts to arouse the men and women of goodwill to responsibility and action were not proving successful.

In 1938 definite action was taken seeking to clarify the cleavages that had developed in human consciousness. The problem of the ideologies needed solution. The conflict between the old age ideas and habits and the new ways of living was sharp. The main healing factor for these cleavages was the increase of active effective goodwill in the human family. The Hierarchy sought to make another approach to humanity. This planning and action in 1936, 1937 and 1938, in the Hierarchy, basically affected the new group of world servers because they were an Hierarchical creation.

In 1942 the Hierarchy inaugurated a definite drive on the new Plan first visioned in 1900. The effective power of the Hierarchy was increased. The three main departments, government, religion and education were functioning well.

In 1945 there was a supreme climax of Hierarchical power and effectiveness. The Great Invocation was given to humanity. The Christ announced His decision to continue as head of the Hierarchy through the Aquarian era. New aids to His work were made available through the triangle of the Avatar of Synthesis, the Spirit of Peace and the Lord Buddha. In that year new activity emerged in Shamballa. The power of the atom was released. It was in that year that the success of the new group of world servers was assured.

Since 1945 many significant happenings have emerged. The Hierarchy has sought to prepare for a reorganisation of the world religions. The project of the new world religion has been anchored on the physical plane. Definite action leading to the dissolution of orthodox Judaism was undertaken. Preparation in human consciousness for the coming new spiritual revelation was attempted. A new and closer relation between the Hierarchy and Shamballa was implemented. A closer relation between Hierarchy and humanity was pushed forward. The Christ and the Hierarchy have been active in aiding humanity to escape from the possible third world war of utter annihilation. Active preparations in humanity were made for the reappearance of the Christ. The new group of world servers has become what might be likened to the general staff of the Christ and is now a living bridge of souls and serves between Hierarchy and humanity.

Factors of Strength in the new group of world servers

1. Its recognition of the fact of an inner government of the world. This means long range stability.

2. Its effective link with the Hierarchy and the Christ and its knowledge of the Plan. The group therefore has right guidelines.
3. Its position midway between Hierarchy and humanity. A key position like the Nirmanakayas.
4. It is truly representative of humanity. All nations, races and religions.
5. Its perfecting integration and inter-communication in its own ranks.
6. Its work is entirely constructive. It does not attack evil or any nation or religion or race.
7. It is a new guarantee that humanity can and will achieve its own destiny. The Hierarchy helps, but humanity does it.

The setting for the work of the new group of world servers today in 1964

1. Abundant spiritual energy now available. Not so in 1900.
2. Many more men and women of goodwill are alerted and active. More co-operators.
3. Concept of one world and one humanity now well anchored — practical brotherhood assured. The great heresy of separateness has received a death blow.
4. Desire to help relieve poverty, disease and ignorance is growing rapidly. Because it is right. Not to fight Communism or to save Capitalism.
5. The influence of the new group of world servers, conditioning world thought, is increasingly powerful. Results are quicker and better.
6. Christ and the Hierarchy are much closer to humanity. This is our highest spiritual asset.

Our opportunity esoterically

1. Maintain a sustained attitude and attention to the new group of world servers.
2. Group and daily individual meditation including the new group of world servers. A very great service.
3. Daily 5 o'clock use of the new group of world servers Mantram. This mantram can become an ideal and guide for disciples everywhere.
4. Conscious recognition of Hierarchical flow of energy through the new group of world servers. What we recognise as fact we strengthen.
5. Desire ardently and invoke the success of the new group of world servers.

Our opportunities exoterically

1. Increase our mental focus on the work of the new group of world servers. Seek to know.
2. Familiarise ourselves with the principles and the purposes of the new group of world servers. This brings mental clarity and, therefore, power and effectiveness.
3. Study and appreciate the essential qualities of the new group of world servers and of its individual members. This brings increased understanding of discipleship characteristics.
4. Study the problems of humanity from the standpoint of human spiritual progress.
5. Recognise that the time for more people to know about the new group of world servers has come, remembering that it is a spiritual organism — not an exoteric organisation. Distribute the pamphlet and card.
6. Support the new group of world servers' work wherever found with time, energy, action and money.

   Do not pin a tag on a new group of world servers member whom you recognise. Do not try to educate him about esotericism. Do not feel superior because you have, or think you have, more knowledge of the Plan. Our function is to help him do his work in his way. Look quietly and silently for him. Then help him.

   Think of the new group of world servers as a living entity, now grown up, with a soul and a strong mental body. Up to 1945 it was a fine experiment doing well — now, nothing can stop it. Ask yourself: Am I a member of the new group of world servers? If so, how much?

Results of the present 7th year Festival

1. It will bring an expansion in consciousness in the new group of world servers.
2. There will be increased wisdom and power in the new group of world servers.
3. There will be an increased spiritual flow from the Hierarchy and the Christ into the new group of world servers.
4. More effective action in world work will be possible.

Letter to a Doctor

Much has been written about the physical reactions to mescalin and allied drugs, but what is known about their effect on the subtler bodies?

SINCE meeting you last year I have given considerable thought to the psychedelic drugs and their application in expanding the consciousness of man and furthering his spiritual growth. I have read what material is available and spent many interesting hours discussing with various people their experience with the psychedelic substances.

In a sense this letter is a result of my investigation. I think that it would be well if I were to approach the matter along lines where we will both have something in common. I refer to the fact that you are a doctor and I am training to be one; as such I can place my thoughts on this subject of psychedelic drugs upon a common ground.

When a physician treats a patient with drugs or whatever therapy is called for to counteract the disease, he has or should have a complete and thorough knowledge of the anatomy of the human body and of the conditions prevailing within it. He should be conscious of the effects of the drugs or treatment given, and above all he should be deeply aware of contra-indications and of possible side effects. His rationale must be based on a sound footing. This involves considerable knowledge which is, however, within his capabilities as a trained and diligent physician.

I believe it was Plato who said: 'Before entering into any discussion clarify your concepts and define your terms'. I felt that it was as well to apply this wisdom before embarking upon a psychedelic experience, and in doing so perhaps obtain a rationale for taking the drugs. The physician is faced with a visible, solid anatomy, and he knows within reason the effects he can expect from the drugs he uses. We on the other hand would be concerned with levels of consciousness and subtle bodies beyond our sight. All the more reason it would seem to me to proceed with care and to 'clarify our concepts and define our terms'.

With this in mind I began to investigate the occult and more subtle anatomy of man. Not being clairvoyant I was forced to gather my knowledge from esoteric literature. Much I had to accept as truth until such time as I would be able to ascertain its reality for myself. Some I have experienced and can verify for myself.

My outline must be brief. To cover the subject in its entirety would require a book and a lengthy discourse would in no way serve to clarify my point. There is much literature pertaining to occult anatomy for those who wish to look deeper. So I will outline only the basic concepts and leave you to fill in the details, should you so desire.

First, the physical body is the vehicle of consciousness on the physical plane.

Underlying this is the etheric body, the seat of conscious receptivity.

Then the emotional body, linking the physical body with the world of feeling and desire.

The mental body, carrying the intellectual consciousness and thought impulses.

The causal body or soul, dealing with the higher aspects of the mental plane.

The buddhic vehicle, being the vehicle of the intuition.

And finally the atmic sheath which is the vehicle of will.

Even such a brief outline begins to imply a complex set of vehicles of which only the physical is visible to most of us. If we keep an open mind and do not dismiss this as irrelevant to the psychedelic experience we can trace the seven bodies or vehicles and relate them to the seven main chakras or

centres. There are physical correspondences to the seven centres of force located in the etheric body, and fed from the emotional or astral body. We call them the endocrine glands.

Responsibility

When the physician administers drugs he has a certain degree of knowledge pertaining to the physical condition of the patient; this he uses as a guide for treatment. We have arrived now at a crucial point and one worth much consideration if we are to maintain with integrity our responsibility to our fellowmen. Can we, as we now stand, honestly say that we can see and ascertain the condition of a man's subtle vehicles; can we in all sincerity say that we know the karma of this man, and where he stands upon the evolutionary scale? Is there a man who administers psychedelics who has before him a spiritual case history of his patient and can with clearness of conscience apply the drug, and know what he is doing, realising meanwhile the gravity of his responsibility?

The implications are far-reaching. One mistake, occurring on the other levels of consciousness and in the bodies to which they are related, would go unseen by the administrator, and could possibly do untold damage to a man as he fights his way to perfection. One gram of arsenic we know will extinguish the life of the physical body; can anyone tell me how many micrograms of mescalin are required so to fill a man's emotional body with illusion that the soul working from its own level through the mental plane can no longer make contact, and the man is forestalled in working out his destiny in this particular life? I would be most interested to find out as it might provide a concrete basis for the rationale of psychedelic drug application.

I think that the possibility of side effects should be carefully considered. The physician keeps them ever in mind and it might be as well that his spiritual counterpart does the same, because his responsibility is far greater. It is written that the use of drugs in an endeavour to throw open the doors that nature has kept shut can seriously injure and finally destroy the protection or insulation with which nature has endowed us. When the doors to other levels of consciousness are wide open who can control what enters? Is it not possible that a person could become prematurely clairaudient or clairvoyant and because of this end up in serious trouble, perhaps in a mental institution? How does the one who applies the drug ascertain this possibility with accuracy, and what steps can he take, should the occasion arise, to replace the insulation he has stripped off?

There is one thing that constantly crops up in any discussion with people who have had a psychedelic experience with drugs, and that is their awareness of colour in various degrees and forms. To me this carries an ominous note. It is said that when the aspirant first steps consciously upon the plane of the emotion he is faced with a blaze of scintillating colour and that gradually out of this bewildering array of energies he is, through constant effort, able to locate the thread of truth and eventually stand free of the illusion and glamour that surrounds him.

Another factor in the taking of psychedelic drugs is the setting of the stage. The preparation of a suitable atmosphere in which to undergo the experience, the burning of incense, the reading of Zen literature, the dimmed lights and exotic draperies. Why are they used? If I might hazard a guess, it is because there is a possibility that a man not tuned in to the higher levels may enter a lower aspect of what he is seeking and, instead of having what is termed for the want of a better word a 'mystical experience', come into contact with hatred, fear, depression and utter despair. Is this the reason for setting the stage? Such a possibility tends to substantiate what I first suspected, that this experience is emotional in its nature, therefore conceivably involutionary.

Origin of Peyote

The word 'involutionary' brings to my mind the question of origin, the origin, that is, of the peyote and its use as a psychedelic. As I understand it the Indians south of the border are, or were as far as we are concerned, the primary users of this drug. Many books refer to them as refugees from Atlantis and

naturally as descendants of the Red Race or Atlanteans. The Atlanteans, as we shall see, were primarily concerned with the development of the astral or emotional body; if this is the case why should we be interested in methods possibly handed down by this emotionally polarised race when we should be trying to push ahead? Edgar Cayce in his readings states that at this time many Atlanteans are coming into incarnation and that with them they bring their technology for the advancement of mankind. 'But let us not forget', he said, 'that with them too will come the influence that finally brought about their destruction.'

At this point in human history men are orienting themselves towards the recognition and development of the mind. Anything that serves to feed the emotional nature and gives it dominance would then seem to be in conflict with man's next step which is to work with the mental body. It seems feasible to me that the very conflict that we see in the lives of so many people today is due to their unconscious effort to re-orient themselves to the higher level of the mental plane. Chaos and struggle are bound to be the keynote of their inner lives. If this is so, we are faced with another point worthy of our consideration. What right have we to apply psychedelics in order to bring harmony to this chaos which is the very stimulus to and indication of the person's inner development? Do we, by applying the drug, set this person back into the known security of his astral life and prevent him for the time being from pushing ahead and securing alignment with the mental?

I hope that you will understand that I am seeking whatever clarification you can offer me on the strength of your own experience as an administrator of psychedelics. To me the colours, the feeling of union and heightened awareness do not serve to identify this as a spiritual experience. That label is suspect. I know too many people who experience these as a result of meditation, yet have not as much as sniffed a peyote button; to them these experiences are incidental, not a keynote. They are side effects, to be acknowledged and recognised for what they are so that they will not serve to blind the purpose of the soul.

Behind this drug-taking seems to run a vein of what I believe you call accelerated experience. How can we relate this rush for enlightenment through the drugs to the cyclic ebb and flow of nature; is nature in a hurry or has she ever been in a hurry? The methodical destruction of one civilisation after another, one race after another, leads me to believe that there is no hurry and yet everywhere we find people looking for short cuts, and everywhere we see tension where there need be none. This latest manifestation of the short cut to enlightenment seems contrary to the pattern; how would you relate it to nature?

Short Cut

If there is such a thing as a short cut I think that we will find it expressed in devotion to an ideal, in purity of motive, in goodwill towards others and self-forgetfulness in service to humanity. What the world needs is spiritual labourers with the problems of humanity held firmly in their minds, not psychic dreamers who consider a kaleidoscope to be reality, and that all is well in the world of men as long as the colours keep turning.

Man, if left alone, and making no effort to evolve, will be pushed by the tide of evolution; no doubt a slow process. By imposing the rhythm and discipline of meditation upon himself a man can voluntarily speed up the process of his evolution, though even then the strain can be devastating at times and crisis follows crisis as he pushes forward. The above methods are as a rule too slow for the one exposed to the psychedelics; he wants instant expansion of consciousness. I think that in time we shall see the emergence of side effects from this erratic approach. I hope that the spiritual physicians will recognise them, know the damage that has been done and perhaps develop a mode of treatment to handle the disease.

I personally feel that we must earn every step of the way, and that there is no hopscotching from one state of consciousness to another, and that a slow diligent building must take place relating one state of consciousness with another. One cannot put a man from the street into a jet-liner and expect him to pilot it safely any more than one can leap into one state of consciousness from

another and expect to develop a mechanism with which one can serve one's fellow man; for this, as we now see it, is our immediate purpose: to serve. None of us should expect to become a servant of the race without having a stabilised understanding of the mechanism and states of consciousness through which we must inevitably serve. Do you think that we are able to fulfil our obligation to serve by the use of psychedelics?

A point that worries me is the fact that I have heard from several sources that the inner circle of the psychedelic groups feels that this mode of instant enlightenment and experience will arise as a new religion. The thought is frightening, is it not? Heaven help us, the world was plunged into the dark ages once before through the ignorance of the priests and we can barely afford to repeat that mistake again.

It is conceivable that some people need the experience afforded by the psychedelic drugs; if this is the case it may be as well to let them find it for themselves and let it be their own responsibility. What I object to is the willy-nilly, wholesale application of the drugs and the obvious lack of knowledge of many of the administrators. They are intellectuals, no doubt, but are they spiritual? I question this as I question the clarity of their motives and their ability to foresee the results of what they are doing.

As you are well aware, in recent years there has been an upsurge in the public interest relating to various systems of yoga, Zen and other eastern methods of reaching enlightenment. The novelty interested many people but the majority dropped by the wayside when the first flush of excitement faded and the sought-for enlightenment did not manifest itself in ten easy lessons.

Nature Cyclic

Nature is cyclic and I can tell you that according to this law they will all be back, that is if they have not already arrived with renewed interest. The sophisticated ones, the intellectuals ever giving each other knowing looks, the Zen camp-followers, all will be back with their mouths wide open to receive the magic elixir that will give them 'the enlightenment' that they failed to find in ten easy lessons.

In my search into the realm of the psychedelic I have not found anything that is to me of true spiritual value or a basis for a new world religion; rather I have seen the opposite manifested in a field where the blind lead the blind, and where there is a rush while the going is good to be recognised as an authority on the subject. I have failed to find anyone who really knows with what forces he is dealing. I get the impression of a bunch of schoolboys tugging the tail of what will eventually turn out to be a huge dragon.

I will admit at this point that I have found no reason to take the psychedelics. No doubt this will bring forth the well-known battle cry of the initiated: 'If you haven't tried it how can you talk about it?'. Thus my case will be dismissed as having no basis in fact. However all of those experiences that have been related to me, taking into consideration the failure of words to impart the true essence of the experience, do no more than relate to me the very same states that can be found in meditation. When I use the word 'meditation' I mean just that, not what passes off as meditation and which in reality is nothing but an elaborate ritualised rest. To me the word 'meditation' connotes the understanding of various levels of consciousness and the ability to work consciously on these levels manipulating energy, and with the forms built serving the needs of humanity. So I feel my experience to be as valid as one that is drug-induced, if not more so, and use it as ground upon which to base some of my thoughts.

I look forward to hearing from you in the hope that you will be able to provide me with the rationale that you follow in the application of the psychedelics, and in determining the suitability of all aspects of the patient to undergo the experience. Will you kindly also explain to me how this constitutes a spiritual experience, and if we see the working out in everyday life of the fruits of this experience in such a manner as to suggest that they spring from the soul itself?

I remain,

yours sincerely,

DAVID TANSLEY.

Part 1

Parascience and Theories of Personality

by Mary Scott*

Psychologists are divided into three groups . . . those who study the personality and mental illness . . . those interested in man as a social animal . . those who examine questions relative to man's spiritual nature. It is necessary to integrate the work being done in scattered enclaves.

THE topic I would like to discuss in this article has engaged my professional attention for a number of years. Many avenues of inquiry about human nature lead one to it and cannot be followed to their logical conclusion unless one tackles it.

The practice of psychotherapy, for instance, brings one up against phenomena of E.S.P. quite as certainly as it brings one up against delusions which are entirely subjective in origin. If the fact is squarely faced it means one must learn to discriminate between objective and subjective elements in what one sees with the inner as well as the outer eye and evolve a scientific theory of personality which explains their respective natures and modes of interaction. Whatever philosophical assumptions one may make in accounting for psi-phenomena, some of which are paraphysical rather than parapsychological, the fact of their existence can no longer be doubted.

Similarly the psychotherapist is forced to face spiritual problems with a more rigorous detachment than most religiously committed groups. Indeed, it is because he is detached that the psychologist is so often sought by those whose troubles stem from religious difficulties. Often, however, we are not detached enough. Inertia and bias militate against adequate examination of the metaphysical and spiritual factors which enter into human personality and complicate our reactions in both health and disease. There is too much ready-made thinking and oversimplification and too little going into empirical situations in order to see exactly what is there. In attempting to study ourselves scientifically we are greatly handicapped by being simultaneously both subject and object. There is also a prevailing climate of thought which favours the independent development of science on the one hand and religion, philosophy and metaphysics on the other. This makes it difficult to include man's spiritual experiences in any scientific account of human nature which will be accepted as properly scientific by orthodox psychologists.

Three Groups of Psychologists

This has divided psychologists, broadly speaking, into three groups. One, with a predominantly physical-neurological emphasis, studies personality and mental illness in terms of body chemistry and stimulus-response patterns. Another is interested in man as a social animal and the effects upon the individual of cultural influences and group membership. A third group takes a wider view of personality and includes questions relative to man's spiritual nature within the scope of psychology. This is the only academic group which could produce a theory of personality to embrace the whole man. It endeavours to do so scientifically — no easy feat since it demands the ability to think both scientifically and philosophically and to know when each type of thinking is appropriate. Many scientists, being unable to appreciate the skill of this performance, write off as non-scientific much first-class work done by this group. Jung, for example, is regularly accused of producing not testable hypotheses but a 'mystique'.

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The dichotomy between scientific and non-scientific thought makes it difficult to extend either sort of thinking into territory presumed to belong to the other. Nevertheless, the very existence of parapsychology shows that scientific inquiry is being forced into regions previously regarded as outside its boundaries. Paraphysics is a similar extension of physics. But neither can hope to become integral parts of science unless their protagonists make use of the language and methods of physics and psychology and relate their theoretical frameworks to those already being used. Too many so-called 'scientific metaphysicians' elaborate theories in language too alien for ready assimilation by science. Others less interested in acceptance as scientists base their psychological theories on revelation. Some belong to established religions; others are found among occultists, esotericists, spiritualists and similar spiritually-minded people. While their thought often contains many ideas which could be used to round out an adequate scientific theory of man, most scientists understand them too little to use them.

Need for Integration

What seems to be needed is a concerted effort to integrate work being done in scattered enclaves, using widely differing terms of reference so that by degrees there will be as much coherence in parascience as there is in ordinary science. There also needs to be more thought given to the various categories of paranormal phenomena. At present, for example, one can find the same process classified as paraphysical by one set of research workers and as parapsychological by another. It has been suggested, I think quite rightly, that those aspects of 'psychic' processes most susceptible to analysis by the techniques of physics should be regarded as paraphysical and those more amenable to psychological techniques as parapsychological. In doing this, however, we must not overlook the possibility that a paranormal activity may include both types of component. Dowsing and so-called 'spiritual' healing are cases in point.

Parascience will always be ceding territory to ordinary science while reaching out to bring within its scope more and more of what has previously been treated speculatively rather than empirically. The parascientist should aim to be regarded primarily as a scientist and not as a metaphysician in the old-fashioned sense of the term. That is not to say that he must aim at repeatable experiments and mathematical formulations after the manner of the exact sciences if his material does not permit this. But he must make his inferences from accurate observed data and be content with tentative theories which he is willing to submit to empirical verification. No hypothesis, however elegant, no authority, however highly qualified or venerable, must be given priority over the intractable fact which gives them the lie.

Common Ground

The responsibility for integrating science and parascience rests with the innovator and it is an important part of his work. An existing body of knowledge is always an accretion, what the philosopher Herbart called 'an apperceptive mass'. Each individual and each age faces new ideas from within an apperceptive mass. We should accept this as a simple psychological fact and not be surprised and indignant when a new theory meets with resistance from established scholars. It is inevitable that it will be resisted until it can be so argued that it slips into the apperceptive mass conditioning their thought.

The task of integration is primarily a matter of communication and the development of what social psychologists call 'common frames of reference'. Common frames of reference are shared ways of seeing things and are vital if we want to relate new ideas to old or sell an original theory to a reluctant buyer. Research has shown that we-they dichotomies stem from the absence of sufficient shared experience. Coming to terms with other disciplines, therefore, is fundamentally a matter of finding as many common viewpoints as possible. One cannot begin to do this unless one understands their aims, can speak their languages and can use the same experimental methods. For this reason also it is important to clear up confusions between paraphysics and parapsychology since the one must make its way towards physics and the other towards psychology.

I prefer the term 'parascience' to 'scientific metaphysics' because the word metaphysics is philosophically loaded in the minds of scientists and is even regarded as a non-sense discipline by certain modern philosophers. An empirical study of the paranormal which seeks to be absorbed into the main body of science needs to consider carefully the implications of the name it adopts. On the other hand it is neither necessary nor dignified to kowtow too slavishly to established disciplines. If some students of parapsychology are altogether too speculative and abstract in their theory-building, others seem over-anxious to use statistical and experimental methods, often without any very clear idea of what they are trying to prove. However, if we accept the possibility of examining metaphysical reality scientifically our theories must match the subtle complexity of the one while our methods meet the criteria of objectivity and empirical verification demanded by the other.

The demand for empirical verification is best met if our examination of so-called psychic phenomena begins as near as possible to ourselves and our social and work situations. Parapsychological activities being subjectively experienced are much more difficult to verify empirically than paraphysical ones. Moreover there is always a dimension missing when one tries to verify something one has never experienced personally. This is true even though one recognises the danger of assuming that inner events are necessarily what they appear to be.

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Earthquake

Devastating earthquake in Alaska early this year, followed by tidal wave disaster along the Californian coast, together with the 'cracking' apart of Iceland and the emergence of volcanic off-shore islands, prompt the editors of *the Beacon* to quote these few passages from *A Treatise on Cosmic Fire:*

> '. . . *the Mahachohan is working specifically at this time, in co-operation with the Manu, with the devas of the gaseous subplane: this is in connection with the destroying work they are to effect by the end of this root-race, in order to liberate Spirit from constricting forms. Volcanic action therefore may be looked for, demonstrating in unexpected localities, as well as within the sphere of the present earthquake and volcanic zones. Serious disturbances may be looked for in California before the end of the century, and in Alaska likewise.*" (p. 907)

> "*The mystery of this threefold type of electricity is largely connected with the lesser Builders, with the elemental essence in one particular aspect, its lowest and most profound for men to apprehend as it concerns the secret of that which substands or stands back of all that is objective. In a secondary sense it concerns the forces in the ethers which are those which energise and produce the activities of all atoms. Another type deals with the electrical phenomenon which finds its expression in the light which man has somewhat harnessed, in the phenomena such as thunder storms and the manifestation of lightning, with the aurora borealis, and in the production of earthquakes and all volcanic action. All these manifestations are based on electrical activity of some kind, and have to do with the soul of things, or with the essence of matter. The Old Commentary says: 'The garment of God is driven aside by the energy of his movements, and the real Man stands revealed, yet remains hidden, for who knows the secret of a man as it exists in his own self-recognition'.*" (pp. 873/4)

DNA, An Important Link

between

Spirit and Matter

by Frances Paelian

The discovery by science of the nucleic acids may help man to understand, and finally to blend, the duality of his nature so that he and the universe become one in universal man.

TO A STUDENT who has studied Alice A. Bailey's book, *A Treatise on White Magic*, the most recent advances in bio-physics seem to presage an impending break-through to scientific understanding of where the spiritual world impinges upon the mechanics of physical life. It would appear that modern physicists in discussing the presence of an indivisible structure, 'the force field', acting as the determinant of all tangible forms, are approaching closely to the concept of an etheric field of forces of which the pattern of activities is accurately reflected in the form and functions of the dense physical body. There are some interesting grounds for speculation here. For instance, at what point does the invisible become visible and, precisely, what happens?

A physicist, the late Dr Gustaf Stromberg, posited a fifth-dimensional form transcending the limitations of time and space which, if it were omnipresent, filling all space, would by the same token be minute: and data and detail without number would be contained within the smallest of living cells. George de la Warr of Oxford, England, and founder of the Delawarr Laboratories, has made another challenging remark. He suggested that the organising force field might attract particles from some 'reservoir of nature' and that these same particles do not reveal unique characteristics until they have assumed their proper positions in the living field.

In this connection it can be recalled that H.P.B. visualised the existence of three permanent atoms. These atoms, which remained man's permanent equipment whether he lived in the material or disembodied state, were a kind of microfilm that did not deteriorate with the physical vehicle and preserved all of man's mental, emotional and physical characteristics. They enabled a man to 'pick up where he left off' at each re-embodiment. He not only attracted the physical, emotional and mental ingredients corresponding to his degree of enlightenment, but could improve the quality of the same by spiritual living. Mary Baker Eddy, working in New England a hundred years ago, intuited a truth being discovered by modern science today. She declared man to be 'a compound idea of God including all right ideas'.

It is interesting for the spiritual student to compare these statements, both metaphysical and scientific, with the facts which are appearing in current publications about the DNA molecule. They especially correspond to another suggestion made by George de la Warr that the electronic charge of all forms could be fitted into the model of a spiral; and also to his claim that one drop or smear of blood could reveal the etheric body of an entire man.

Newsweek (*13 May 1963*) states that every human cell contains within its nucleus spiral molecules of deoxyribonucleic acid. These contain all the infinite number of gene factors which can determine the existence, for instance, of a bald, blue-eyed man, stout with a tendency towards diabetes and the like. The nucleus also contains four different nucleic acids with the ability to attract and assemble the various proteins essential to the material embodying this unique individual. When scientists define these four acids as 'letters', or spoken words, we are reminded of the nature of a mantram and can imagine the

molecule of DNA as having an alphabet of four letters capable of spelling out an infinite number of words.

Relationship

The possible relationship of DNA to the mental permanent atom can be inferred from an account in *Life magazine* (*4 October 1963*) of certain organisms which, when divided in half, continue to live and grow into fully developed facsimiles, displaying all the built in characteristics and behaviour patterns of the original individual. This suggests that certain multi-celled organisms can in fact multiply in much the same way that single celled organisms increase by simple division. It would seem, therefore, that even without the more evolved process of sexual procreation, lower forms of multi-celled organisms carry the blue print of their heredity within the substance of their individual cells.

Each word spelled out from the four letter alphabet brings into being the appropriate protein required for building some factor characteristic of the individual involved. This is done through an agency within the cell nucleus called 'transfer RNA', which guides the elements to where they belong to create a complete or finished protein. This process operates under the direction of the DNA molecule, which stands aloof like a foreman and gives orders. Modern science is now hoping to learn these words of power, or the code which predetermines future weakness or illness in the three bodies of the man involved. Thus, theoretically, many tragedies might be circumvented, for certain forms of mental retardation are clearly traced to what goes on in the genes and chromosomes.

The DNA of the original fertilised cell reproduces itself indefinitely by what scientists call 'the unzippering process'. Thus billions of cells, all bearing the blue prints of the infinite number of attributes of a given man, are created. Thus each cell, verifying the contention of George de la Warr, reflects the contents of the force field of the given etheric body. Also the chemicals needed to create the protein essential to materialise this particular individual, plus the blue print which allows the director to assign all substances to the proper place in the individual's eyes, brain or hair are provided.

To sum up, we might say that the permanent atoms, residing in the force field or subtler bodies of man, are reflected with their infinite potentialities in the DNA molecules within each cell. These molecules not only assemble materials from the universe commensurate with the development of the given individual, but have the power to assign the same to their proper places. As this is done by combinations of the four nucleic acids, called letters, to form millions of words, it is a true case of the 'Word being made flesh'.

Most occult schools concur that so-called karma is determined by the strengths and weaknesses dictated through the messages relayed by the three permanent atoms. This not only determines physical health and appearance, but, for instance, how John is going to act when he meets an authority, a temptation or an opportunity. Every person will react differently, bearing out Emerson's remark that 'character is destiny', and also the metaphysical teaching that it isn't the event that determines a man's future, but his reaction to it.

It is a most provocative thought that science may actually alter karma. Scientists are now attempting to learn the alphabet that determines the words of power which call various human characteristics, physical or otherwise, into being. Thus they hope to retard mental illness, prone-ness to physical ailments and the like.

At this point in the history of the race, man is becoming increasingly aware that he is dual in aspect. He has a physical nature, and what is perhaps erroneously called a spiritual nature. To our state of consciousness it is actually soul awareness.

It is significant that today, in 1964, modern science has made some degree of headway into our understanding of both these factors. Eventually the great duality, man and the universe, will fuse and blend to become universal man.

From an Esoteric Notebook

by Paul M. Brunet

Only the soul stands clear from illusion and only the soul sees things as they are.

REAL individuality is never lost. What a man loses is his false individuality, which is temporal, finite and adventitious. The real individuality of man is discovered when he identifies himself with the Infinite Being, the ground of existence and the ocean of bliss.

Rightly does the Upanishad say 'How can the knowledge of the knower be obliterated since the knower is eternal and infinite?'

Throughout timeless space, the illumination of Masters, Servers, Adepts and Avatars, we find a few, a very few, simplicities and principles that are dynamic and fundamental and will be so for the next 2000 years. Forever.

ONE: That Life is fundamental, cosmic and everlasting. That Life is consciousness, eternal mind, reality.

TWO: That the motivating Power of the Universe is love, ageless, timeless, deathless, immortal, the basic ingredient of Christly healing compassion.

THREE: That Life and Love are governed by Law, a vast, supreme and infinite Intelligence, sometimes called the Will of God. Shamballa, the Divine Good, always evolving its Plan, Purpose, Provision according to its universal concept, wisdom, joy and delight.

On these three great triplicities are founded all the world religions and from them stem all the philosophies, teachings, psychology, psychiatry and industrial metaphysics.

There are cycles of matter and great cycles of spiritual evolution. Worlds, universes, great life-waves of humanity, races and religions, have their cycles which are all evidence of the eternal evolution of the divine plan and purpose of the vast Intelligence or Law.

As Blavatsky says in her *Secret Doctrine:*

'There is but one indivisible and absolute Omniscience and Intelligence in the universe, and this thrills throughout every atom and infinitesimal point of the whole finite Cosmos, which hath no bounds, and which people call space, considered independently of anything contained in it. But the first differentiation of its manifested world is purely spiritual. The whole order of Nature evinces a progressive march towards a higher life. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this, and constitutes at one and the same time the Mind of the universe and its immutable Law.'

This sacred science is and has been the 'common property of countless millions of men born under various climates'. (H.P.B.) It is scattered throughout all literature, ancient and modern, of India, Persia, China, Egypt, Africa, Polynesia, Central America and the East. It appears under every condition of civilisation and knowledge, the educated classes of every nation faithfully echo the one identical system.

We are immortal inheritors of this infinite wisdom and every man has this immortal light divine within him. We are at once the lover and the beloved of immortal wisdom — at once enfolded in and sustained by the transcendence, the simple grandeur of life. Motivated by Love, governed by Law.

Man is the compound idea of infinite good. He contains within himself the living seeds of perfection. He is the controller of his destiny. The challenge of immortality faces him every day. He forever stands on the mount of revelation . . . his revelation. For Infinitude never interferes with self-choice, selection or volition. Man is a free soul until he recognises the Light within is the ageless lighted wisdom of the immortal Graces. The body becomes transformed and he is electrified by a cosmic and divine Energy that is incapable of discord or decay. Sometimes called Illumination. Awareness.

As Buddha said to his disciples before the Compassionate One made his final exit from the world:

'Work out your own salvation with diligence. Therefore, Ananda, be ye lamps unto yourselves. Betake yourselves unto yourselves, be a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to Truth as a lamp. Look not for a refuge in anyone besides yourselves. And those, Ananda, who either now or after I am dead, shall be a lamp unto themselves, shall betake themselves to no external refuge but, holding fast to Truth as their lamp, holding fast to Truth as their refuge, shall not look for refuge to anyone besides themselves, it is they who shall reach the topmost height. But they must be anxious to learn.'

In this new age of renovation and unification of the healing light within, each and every one of us now embodied upon this planet, within this system and particular universe, is here for one purpose only, not to change the course of evolution, but through understanding and right use of the Divinity within, the Light divine, to assist in this change and bring peace and courage to the trembling ones, the fearful ones, the misinformed.

This is the Aquarian age, the age of Light. This light is changing the chemistry of the planet and all in it, that the 'hidden splendour' or Incandescence may illumine and liberate the soul-powers within.

As the great French Jesuit priest Pierre Teilhard de Chardin said:

'Love alone is capable of uniting living beings in such a way as to complete and fulfil them, for it alone takes them and joins them by what is deepest in themselves. This is a fact of daily experience.'*

So many of our orthodox leaders are tearing to and fro preaching fear, fire and brimstone according to their religion when all should daily importune the Light within for illumination and understanding and feel the cosmic Love and Gratitude that unite all men, atoms, worlds and galaxies in the cosmic Oneness. In this Aquarian age, the Christ age, our hearts and minds should pour forth such a deluge of healing words to all, round about us and round the world, veritable floodtides of light and understanding that drown out hate, prejudice, misunderstanding and the resentments all based upon ignorance of the divine Will of cosmic Love! The Christly healing Presence!

We all have this holy responsibility, obligation and duty because of the innate divine nature and substance of our being, Soul. Be not fearful because of atomic testing. That fear creates more atomic reaction — more havoc, more conflict, confusion, false prophecies than power itself. The atomic power of the Word has not been truly tested as yet but its increased radiation, vibration, radiancy is transforming our planet, our chemical substance, our economy and industrial mechanisms into the age of Light, Love and Understanding of One World, One Vision.

Finally, 'Reach up to the heights of the soul, and having sought and found that pinnacle of peace and that altitude of joy whereon your soul immovably stands, then look into the world of living men, a threefold world in which all men, incarnate and discarnate, are to be found. Find there that which your soul can and will recognise. The glamours of one's own distress, the maya of the past, distort ever one's point of view. Only the soul stands clear from the illusion, and only the soul sees things as they are. Mount, therefore, to the soul.'

from DISCIPLESHIP IN THE NEW AGE, Vol. 1, p. 463

* from *The Phenomenon of Man*, p. 265

Men grow when inspired by high purpose, when contemplating vast horizons. The sacrifice of oneself is not very difficult for one burning with the passion for a great adventure. And there is no more beautiful and dangerous adventure than the renovation of modern man.

ALEXIS CARREL

Cleavage can be Constructive

by M. E. Haselhurst

The solution of the problem of cleavage lies in learning to see differences, not as differences, but as distinctive manifestations of the Reality after which all men grope.

AS the Path of Discipleship carries one further and further away from identity with the normal satisfactions of human life, many words take on a significance not usually associated with them. One such word is 'cleavage', which is seen with increasing clarity to be a symbol to be interpreted in terms of Will, Purpose, Recognition and Acceptance.

Modern psychology has made men aware that cleavages within the personality cannot be healed by ignoring or denying them. The first step towards resolving the difficulty is recognition of the separative condition and acceptance of responsibility for it. From that point it is possible to proceed with willed purpose towards the needed at-one-ments within the complex structure of the vehicles through which the Self operates.

Man, in the inner life connected with his unique expression as an individual, and also in his outward-going relationships with his environment, is a creature of many parts, potentialities and needs. In seeking to satisfy these many aspects of his nature, he becomes aware of a fundamental struggle between that which he wills to be and do, and the desires and appetites which clamour for satisfaction.

In the effort to resolve this initial conflict, much has already been accomplished. The average man today is a functioning unit; he possesses and is able to use a closely-knit vehicle which comprises the physical, vital (etheric), and emotional (desire) bodies. In considerable sections of humanity this integration also includes the lower mind. But because it ceases at that level, we are confronted with the deep cleavages incidental to racial, religious, national and political idealogies.

In the body of humanity such cleavages are obvious. They divide men into opposing camps, nullifying thereby a vast potential of goodwill which could otherwise be made available for human betterment. Yet it still remains true that within humanity very considerable integrating trends are apparent. There are organisations devoted to physical well-being, to educational enlargement, to scientific advancement and cultural enrichment, all of which spread across divisive boundaries and send lines of sympathy and understanding across the separating gulfs.

The fact that humanity is at present passing from the Piscean into the Aquarian age means that, in relation to the problem of cleavage, it is imperative to give due attention to the powerful astral energies which are now making their influence felt within the human kingdom. These are influences which will ultimately produce synthesis, though frequently the immediate effect appears to be separative. These incoming energies find constructive expression among men and women possessed of a pioneering spirit, but tend to initially destructive activity in those who cling to old forms and outgrown procedures.

At man's present stage of development, most cleavages exist in consciousness rather than in fact. Racial and national antagonisms do not stem from differentiation in skin colouring, or from imaginary lines drawn across land and water. They derive rather from differences in outlook, experience and understanding, and from the fears which such conditions always engender. The mind thus emerges as a factor of prime importance in dealing with the problem of cleavage. This throws much light on the statement that 'the mental plane becomes the field of major endeavour for the initiate disciple in his work as a server'.

The question of energy relationships is also pertinent to this problem. The healing of cleavage depends in great measure on recognition of the energies involved, and in setting these into right ratio and relationship one with the other. The world today is full of forces in conflict. To disentangle these forces, thus releasing them for constructive instead of destructive activity, calls for an inflow of spiritual energy, and its right play and direction upon the forces active in the three worlds. This is a challenge which right thinking men and women need to recognise, and which disciples dare not ignore.

This is an age when scientists and philosophers are shaking the very foundations of our universe, with the result that established values are being broken up, and long established patterns of thought, belief and behaviour are perceived to be no longer adequate. There is deep cleavage between the stable world of yesterday and the terrifying arena of interacting energies which make up the world of today and indicate the world of tomorrow. For man and for humanity to deal triumphantly with these conditions, it is necessary to recognise what is happening, to accept the fact that the old securities have gone, and to use the enlightened will in sustained endeavour to discover the purpose which clamours for expression in human consciousness.

Cleavage, whether it exists in a man's inner being or in his life as a world citizen, is not something that can be healed once and for all time. The energies in-

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BOOKS AND PUBLICATIONS

Meditation: The Inward Art. By Bradford Smith, published (U.S.A.) by J. B. Lippincott Company, Philadelphia, 224 pages, $3.95. Published (U.K.) by George Allen & Unwin, London, 21/-.

There are some books that cry aloud to be written; the author of *Meditation: the Inward Art*, heard the cry of this book and answered it. The result is a work that speaks with poetic zeal about meditation and the transforming influence which it has on those who follow its call.

It is fitting that such a book should be written, for in the commercially-oriented literature of our day there are many disdainful quips and derogatory remarks about the meditative life. The book is valuable, then, for two cogent reasons. First, it is written by one who can speak from a rich and full background of experience and can elucidate the undeniable, practical value of meditation. Second, this book presents the essentials of meditation with urbane simplicity, a rare feat.

Instead of a single, formal definition of meditation, there are scores of informal definitions spread throughout the book, covering far more ground than a single definition could encompass. For instance: 'Meditation includes both the laborious road and the free wing, both the patient exploration by reason and logic and the quick surmise and sudden perception of intuition, leading to that inflooding of light and peace which in its strongest form is known as ecstasy.' Again, 'To reunite ourselves with the living stream of universal consciousness and creativeness is the function of meditation.' Also, 'Meditation will not get far until it can overcome the parochial, the provincial, the racial.'

Of group meditation exemplified in the Quaker meeting, Bradford Smith says, 'But intellectual meditation is not the final goal in Meeting . . . We move from the creation to the creator . . . from the lone individual to the individual merged in this group and then in all mankind . . . from the divine within to the divine All.'

No technical outlines for meditation are given in the book, though references to certain schools, yoga, buddhist, zen, seem to imply that advanced and specific meditation-forms may be found by those who wish to seek further. Even so, those who have some experience in meditation will find in this book a reservoir of inspiration because the author's quality of thought has been illumined by his Inward Art. Again and again there are bright sentences which illumine an apparently simple discussion with profound insights. The point of view is never static, but changes with rapidity and charm, so that one seems to be peering into a kind of spiritual kaleidoscope.

There are many passages in the book which lift it above an enthusiastic discourse on meditation; it is also a treatment which should help to establish universal love and understanding. It may well be that universality is a product of the Inward Art; at any rate, the meditative traditions in the religious world are far more inclined to universality than those that emphasise a scripture, or a particular idiom, or a creed, or a ritual. Thus the author, by the grace of his Art, breathes a spirit of universality that is exhilarating in its freedom from sectarianism and exclusiveness.

Indeed, the chapter 'Science, Meditation, World Religion' contains some statements that may give pause to many thinkers about a world religion. 'Religions do not need a union; they need a federation,' says the author, who declares that: 'Men, thank God, are of so many kinds and dispositions and temperaments that they need variety in religion as they need variety in food, housing, jobs, and friends.'

The chapter, 'Hindu Meditation and Yoga,' shows a deep and appreciative understanding of Hindu thought. As those who have read Bradford Smith's *Portrait of India* would know, his service in India as co-director of the Quaker International Centre may

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volved in each achieved fusion have quality, and the combination and inter-play of these qualities, each related to some particular ray, are liable to create conflict unless recognised and used with willed intent in the continuing, over-all movement towards wholeness.

In the right understanding of wholeness lies the clue to the solution of the problem of cleavage. For whether it be within macrocosm or microcosm, in a man's personal nature or in his continually expanding environment, cleavage must be caught up and absorbed into unifying awareness of identity. The ultimate aim is not to build bridges across the cleavage, but to achieve the recognition of essential, underlying unity. Bridges of understanding, or compassion, or tolerance, serve a useful purpose, but are subsidiary to the realisation of Oneness. In the light of this realisation, opposing phenomenal appearances, and differing mental concepts, are known as partial revelations of a common Truth. The problem of cleavage thus becomes one of finding the common denominator in divisive situations, and recognising the essential unity from which apparently conflicting appearances emanate. Given such understanding, the differentiations which cause cleavage can be enrichingly resolved into an expanding, inclusive Wholeness.

Put very simply, the solution of the problem of cleavage lies in learning to see differences, not as differences, but as distinctive manifestations of the Reality after which all men grope.

have helped him to achieve this understanding but the fact remains that this chapter could only have been written by one who is attuned to the felicity of the Inward Art. Incidentally, some 'simple' yoga exercises which the author recommends before meditation show that he is no dilettante, for they are likely to prove not so simple for many beginners.

In the Chapter 'Buddhist Meditation', the author seizes on the essentials with keenness and vigour. As students of world religions know, in our occidental world there are two illusions regarding Buddhism which should be dispelled. One is the supposition that Nirvana means extinction, and happily the author defines Nirvana as 'a state of bliss in which truth, peace, goodness and supreme reality have been achieved'. The illusion is that Buddhism does not include spiritual healing in its scope. Thus the Christian world should know and bear in mind the words of the Grand Master Chih-chi: 'As sickness rises from wrong conditions or maladjustments of good conditions, the followers of Buddha, by observing the Precepts, following the Noble Path and practising Dhyana, should be largely if not wholly free from sickness. Wise control of the mind is the best preventive of sickness and is the best method of cure'.

In the list of Buddhist meditations we find: '. . . face each point of the compass in turn, sending out thoughts of benevolence and love to all sentient beings in the east, the south, the west, the north . . . Let your concern flow out to those in need . . . Gather them within the arms of your compassion'. And again: 'An exercise in joy . . . The first joy is merely sensuous, like that of flesh creeping. Then comes the flash of joy, like lightning. Next, the flood of joy like waves breaking and washing over the beach. Then ecstasy. Then all-pervading, all-encompassing, overwhelming joy.'

Here and there a gleam of occidental theology appears in this book: a remark that Karma and the idea of one life after another put 'heaven very far away'; elsewhere, a remark concerning the *rôle* of God in 'finding the Jews a promised land.' From the point of view of the orient, however, one life after another leads to 'heaven' in the end. The Christian usually believes in advance toward heaven through purgatorial stages of progress after death; the Hindu believes in advance toward divine perfection through incarnations. The difference is in the environment; the essential fact in both traditions is progress through unfolding stages. As for the promised land as a unique phenomenon, to many peoples their beloved strip of earth is their promised land, bestowed on them by none other than God.

It would be hypercritical, however, to isolate a few rare theological allusions, since the spirit of the book is truly universal, world-wide in its inclusiveness, embracing all religious traditions.

In short, those who are interested in meditation, even casually, may find in this book encouragement to become artists of the 'Inward Art'; and those who are accomplished in meditation may also find in its pages poetic and original insights to enhance their point of view and enrich their lives.

HUGH D'ANDRADE

The Dogma of Christ and other essays on Religion, Psychology and Culture by Erich Fromm, published by Routledge & Kegan Paul, London. 18/-.

This book is a collection of essays examining various aspects of life in the light of psychology. The longer one on the 'Dogma of Christ' was written in 1930 when Erich Fromm was a strict Freudian, but the others were written during the last ten years and show a definite development in outlook.

An essay on 'Limitations of Psychology' refers to the danger of using psychology, not to understand people more, but to be in a position to manipulate things to our own advantage. We try to know the secret of things, of people and of life in devious ways in which psychology becomes a substitute for love. He could also have mentioned the tendency of psychologists to make life conform to their theories rather than use knowledge as a search-light on life.

Certainly his essay on the 'Dogma of Christ' is a forceful pushing of ideas about early Christianity into narrow Freudian dogmas, such as that religion is fantasy arising from suppression of physiological impulses. He says the first Christians were a brotherhood of socially and economically oppressed enthusiasts held together by hope and hatred; complete hopelessness made them resort to Messiah wish-fantasy, but Messiah never materialised to save them, and so they hated God and had death wishes against the Father which took shape in the crucifixion of Christ. Suffering gave rise to the dogma of man become god, god displaced, but later general acceptance of Christianity changed this dogma into god become man. When things go well, man loves god so god loves man, god becomes the mother with the child-man in her arms.

Of course for some it may have been so, because the particular energy coming through as religion is perceived by man in a certain way, and having conceived of it only in this way he has compelled it to exhibit itself in this form. But most certainly this is not the picture of the core of early Christianity. To refer only to the Catacombs, here there is no representation of the crucifixion nor of other trials. The Lord of Life is depicted as a youthful figure. We occultists might say that as beginnings are ruled by Aries, with first ray energy, the youth is Sanat Kumara who comes to birth age after age to bring light into darkness. The early Christians are represented as from different social levels and as familiar with, and possibly trained in, mystery schools because some figures of Christ in the Catacombs show a rod of initiation in his hand. There are also representations of the Virgin and child.

Erich Fromm himself says in the preface that many formulations in this essay would be different if he wrote it to-day, and one can well believe this when comparing with his excellent psychological insights in the other essays. One of the most interesting threads running through these discussions is that of the play of the opposites. The essay on sex and character is good. Occultists know the tremendous part the play of opposites has in the study of energy and how the desire of the pairs of opposites for each other is the underlying theme of the entire creative and evolutionary process of which sex is the symbol. Erich Fromm says the

opposites need each other, and every emotion is experienced by the forced interplay, deceit, bullying, hatred, superstition, magic, cruelty, war, love, understanding, co-operation and peace. The strong overpower, the weak undermine. Deeper, however, than all the differences, lies the equality.

The essay on 'Science or Party Line' concerns Freud's urge to build his findings into dogma at the expense of truth. He always had the desire to devote himself to a cause, hence he became a fanatic with, for us, every appearance of being possessed by sixth ray energy in its lower manifestations.

The 'Present Human Condition' says that man is too passive, too submissive. Things are in the saddle and ride mankind. The 'Revolutionary Character' on the other hand is he who is fearless, mature, looking to the future, an independent thinker belonging to an age in which vested authority fades away. Equality of the opposites is not sameness, for sameness means loss of individuality. The revolutionary takes his stand at the point of tension where polarity gives zest and creativity. Marginal bonds are not to be compared with this central relatedness.

The essay on 'Peace' relates man's search for peace to the development of consciousness as pictured in the Bible story of man. The first step towards individuality was taken when man disobeyed God and ate of the tree of knowledge-of-good-and-evil. Man estranged himself from himself in order to be able to become one again with himself, or as we would say through individualisation to come to initiation. He says it is man himself and not God who can undo the estrangement and that as the Old Testament period of development comes to an end man experiences within himself a new harmony and union, the 'Messianic time'. Messiah was not sent by God to save but is the symbol of man's own achievement. Peace is linked with Messianic time, Man and God cease to be opponents and achieve completeness. We might say the horizontal line of the cross moves to the vertical position.

There is no doubt that psychology, if kept fluid, can do much to enlighten man's understanding of man and bring through the Aquarian spirit of co-operation and communication which is the Divine Plan for our time.

EMILY SKILLEN

Book Notices

Thinking and Destiny by Harold Waldwin Percival. Published by The Word Foundation Inc. 973 pages of text, with 30 pages of symbols, illustrations and charts, and 31 pages of definitions. Price $7.50.

This book has recently had a fourth printing. As a book for the new age of thought, it contains a panoramic picture of the pilgrimage and destiny of the conscious Self. In his foreward, Mr Percival says: 'Being conscious of Consciousness reveals the unknown to the one who has been so conscious. The great worth in being conscious of Consciousness is that it enables one to know about any subject by thinking. By this method *Thinking and Destiny* has been written'.

Two books on the work of the late George Ivanovich Gurdjieff have been received by *the Beacon.*

The Unknowable Gurdjieff by Margaret Anderson. First published in the USA in 1962 by Samuel Weiser Inc., New York. 212 pages. Price $4.00. Published in UK by Routledge & Kegan Paul, London. 20/-.

Teachings of Gurdjieff: The journal of a Pupil. First published in the USA in 1962 by Samuel Weiser Inc., New York. 230 pages including index. Price $6.00. Published in UK by Routledge & Kegan Paul, London. 30/-.

To observe, it is necessary not to look for what one wishes to see, but to search for reality.

from COMMUNITY, p. 133

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Through Pain to Illumination

HUMANITY must suffer very much before it comes to an understanding of the advantage of unity. Most destructive forces have been directed for the purpose of obscuring the embryos of unification. Each unifying agent is subject to personal danger. Each peace-maker is disparaged. Each worker is ridiculed. Each builder is called madman. Thus the servants of dissolution try to drive from the face of the earth the Banner of Enlightenment. Work is impossible amid enmities. Construction is inconceivable amid explosions of hatred. Fellowship is battling with man-hatred. (273)

When the direction has been ascertained, when the consciousness has been verified, when determination has been weighed, then must be found the word expressing the step. The Light-force burns the darkness, thus has been defined the current three-year period. But amidst these three-year periods there did terminate a seven-year period of enlightenment. As briefly we can define the new seven-year period, struggle is the name for it. Struggle in full consciousness, in resoluteness, with no retreat.

You know about the renewal of the organism every seven years; one may observe the same phases in actions. At present the indicated struggle takes on a new meaning. Humanity is clamouring at the impossibility of remaining in ignorance. The community stands as the only door to progress. Let the interpretations of the community be many and varied, yet its channel is one. Pushing off from the old shore, humanity inevitably will reach the indicated, evolutional, upright cliff of the New World. Only the blind do not perceive the unprecedented acceleration of the symptoms of evolution. Each branch of life points to the development of concepts. Manifestations of dates are affirmed not in the secret laboratory but in everyday life. Entire vortices of world energy illumine the future path. Such a manifestation of energy is naturally supported by all the elements. Gravitation towards evolution will compel all to rise into the struggle of worlds.

Those who speak about the approach of peaceful construction do not know the dates. The struggle responds to the cosmic current.

You set forth not in a tranquil hour but at the dawn of the New World. We wish to give you for your journey a magnet, as a reminder of the study of as yet hidden properties of matter. We give you also a chip from a meteorite. This fragment will remind you of the study of basic energy, of the great Aum. (265)

from COMMUNITY, published by the Agni Yoga Society, New York